551 for girls and boys. *Nhwanin* is a girl's name, as it means "girl" and *Nwandjise* a boy's name as it means "boy" (1).

553 881 787 All these birth-names are abandoned later on, generally at the circumcision school, or at the age of puberty, in the clans where the custom of circumcising has disappeared; boys and girls then choose new names. Men and women who undergo initiation adopt a new name. So do those subjected to the treatment for possession; these take the name of their pretended possessor when he has made himself known. I refer the reader to Appendix II for further information regarding Thonga names.

845 *Premature Birth.* When a child is born prematurely and is very small and delicate, he is wrapped in the leaves of the castor-oil plant and put into a big pot, which is then exposed to the heat of the sun. This is a true incubator, and the treatment is said to be attended with success (Tobane).

845 848 *Protracted Births and Illegitimate Births.* There would seem to be no relation between these; but to the Thonga mind, on the contrary, a protracted and difficult birth proves that the child is not legitimate. This conviction is so strong that when a woman knows that the child which she is going to bear is not the son of her husband (nuna) but of a lover (mbuye), she will admit this secretly to the principal midwife, in order to spare herself the pains of a difficult birth, as it is taboo to bear a "child of adultery" hiding the fact: it would cause the mother untold suffering.

Therefore, if the delivery lasts too long, the midwife will begin to have doubts as to the legitimacy of the child. The first thing she will do is to send word to the husband. He knows 845 what it means. He takes in his *shifado* (2) a little of his *semen*, 848 mixes it with water in a shell of sala (the big round fruit of the 291 Strychnos) and the woman drinks it. It may be that then the child will "feel his father," if the husband is really his father, and that this will bring the birth to a prompt conclusion; but

(1) I know of an exception to this rule. The son of the Mabota chief was named Nhwanin, a girl's name, in order to deceive the malevolent powers which had killed his brothers and sisters.

(2) See Annotatio I at the end of the volume in the collection of Latin notes written for medical men and ethnographers.

1 [See p. 616 in these categories or IN 116 — Analyst]

1: Junod M-5 (1895-1909)1927 Thonga

845 848 If this result is not attained, it is a proof that the child is really illegitimate and the midwife will force the woman to confess her guilt and the name of her lover. Should she have had many and hide the names of some of them "the womb will refuse" (khuri dji ta yala) and the birth will be possible only when the confession is complete.

848 787 Should an illegitimate child be born without this delay, he will come to the light with his hands closed and refuse to take the breast. This will give the midwife an opportunity of extorting a confession from the mother. These women practise a special kind of divination : they take a broken pot, put pumpkin seeds into it and place it on the fire. If the seeds, instead of burning to a cinder, explode with a noise, it is a proof that the woman is guilty. Each explosion means a lover, and all their names must be revealed. (Tobane.) This confession is strictly private. The midwives will consider it a professional duty not to divulge the secret to anyone, even the father. But the mother must confess, as it is absolutely necessary that the true father of a child be known on the day of its birth.

848 837 789 It is taboo for the lover of the woman to come to the door of the hut after the birth of the illegitimate child as long as the umbilical cord has not fallen off. The child would die. Even later on, should the mother be sitting on the threshold of the hut with the baby in her arms, and the man pass along the street in front of them, one of the midwives will go (has she not heard the confession ?) and take between her fingers a pinch of sand from the footprints of the lover, and, without a word, will throw it on the fontanella of the baby. If the husband happens to be present, he will know by witnessing this act that he is not the true father. I do not think he will be very angry. The child is his and, if it is a girl, nobody else will "eat the oxen!" For him this is the main consideration !

845 847 As regards the birth of twins, we shall study later on the strange customs which accompany it : in olden times one of the children was killed ; except in such a case, no child is ever put to death wilfully on the day of its birth.

3) The Gangisa.

832 836 882 When a boy has gone through the puberty rites, he is grown up and is allowed to practise the *gangisa*. This word comes from *ganga*, which means " to choose a lover." Each girl is asked by the boys to choose one of them ; they *make them choose* (gangisa, factitive derivative). I once observed some boys—they were still very young—flirting round three or four girls just like bees round ripe plums, running after them, and saying repeatedly : " Choose me! Choose me! " There is a special blue cotton print with a large white pattern which is called " gangisa ntombi " viz. to make a girl choose, as it is offered by the lover to the damsel of 836 his choice in order to obtain her favour. When a girl has made 848 684 her choice, her boy plays with her like husband and wife, first building little huts, etc. but later on in a less platonic fashion. In fact nothing is prohibited in the relations between young people [837] of the two sexes. A married woman is sacred amongst the Thongas, but an unmarried girl is not. However, she must not become pregnant. (1) If this happens, the parents will say to the lover : "You have spoiled our daughter, you must buy her in marriage." If he refuses, the child will belong to the family of the girl. Excesses in gangisa are condemned. A boy who commits them is said to be an adulterer (a ni bupse) ; of a girl they say : " She will lose her head (a ta ba singe). "

882 836 As the unmarried boys and girls live in special huts, the *lao* of the boys and the *nhanga* of the girls, at the entrance of the village, it is easy for them to meet during the night. During the day, they generally behave themselves becomingly. But when the lads pay visits to their girls, who sing to the accompaniment

(1) When a girl becomes pregnant, having had relations with her lover inside her parents' village, it is very serious ; it is taboo. The boy will have to find a goat, to kill it during the night in the girl's kraal, and to rise very early ; then both the boy and the girl, quite naked, must go round the village and sprinkle the fence from inside with a special decoction. None must come out of the huts to look at them. This will prevent the inhabitants from contracting the disease called mukuhlwane (cough, lung complaint) which would otherwise attack them. Moreover the guilty boy will have to pay a fine of £ 5 in cloths of the sort of the locale.

Latin Notes for Medical Men and Ethnographers

291 "Annotatio prima (P. 40).--'Shifado' quo quisque Thonga
845 extremum penem vestit, spheroides excavataque res est;
848 quod tegimentum ex iis, quae ad pudorem et munditiem perti-
881 nent, postulatur. Si quis schifado suum amisit, ei dedecoriest."

Note 1 (page 40). Shifado, with which every Thonga covers the end of his penis, is a spherical and hollowed-out object; this covering is demanded from those who are concerned with decency and cleanliness. If anyone has lost his schifado [sic] he is disgraced.

"Olim apud Thonga, qui a populo Zulo illum morem acceperunt, viri, quod linguâ 'mbayi' id est fistulam quandam ex foliis textis palmae quae 'milala' dicitur, ferre solebant.

[At one time among the Thonga, who took over this custom from the Zulu people, the men used to wear what in their language is called mbayi, that is, some kind of tube made of palm leaves woven together which is called milala.]

"Ultima 'mbayi' anno 1895 vel 1896 post Christum natum visa sunt. Quod shifado ex parvae cucurbitae cortice aut duro et excavato accurateque polito ligno factum, summo veretro affixum, minime incommode ferre videntur."

[The last mbayi were seen in the year 1895 or 1896. Because the shifado is made of the rind of a small gourd or of hard, hollowed-out and carefully polished wood, and attached at the top of the private parts, it seems that it can be worn with the minimum of discomfort.]

833 "Annotatio secunda (P. 56). S. n. i, sc. semine non im-
851 misso. Ad hoc, marito sperma foras spargendum est (a nga
842 mu weleri): hic est coitus rite factus et quasi lustralis. Inde,
765 uxor in manus utriusque sordes (thyaka ra bona) sumit, qui-
783 bus umbilicum illinit."

[Note 2 (page 56). S. n. i., that is, the semen has not been injected. Moreover the husband must eject his sperms outside of the body (a nga mu weleri): this is the coitus properly executed and, as it were, lustral. Then the wife takes in her hands the filth of both (thyaka ra bona) and smears the navel with it.]

"Annotatio tertia (P. 57). Corpus infimum pueri ex adverso et a tergo peni pater tangit.

[Note 3 (page 57). The father touches with his penis the lowest part of the boy's body from the front and from behind.]

831 "Annotatio quarta (P. 88). Hae sunt formulae:
881 Shana kholol'wane ma ri tiba le'ri onhaka milebe?
Novistisne avem quae labra minora laedit?